

A Historical Appeal



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A Historical Appeal to world elite scholars, professors, research fellows and political leaders of the world etc. :

Most Respected elite scholars, concerned professors, research fellows and political leaders of the world, some have made demand from me for research papers. I only gave some brief information of a new book written by Harinder Singh Mehboob which should be read carefully. I am very busy to translate his books which are needed very much in different areas of research as religions, philosophy, history, psychology and other forms of literature as epic, poetry, fiction and drama and mythology etc. The one book of the writer is all ready published which is in your information and four others I have translated which will be published soon. His approximately seventeen books are to be translated. Four books in prose(the remaining parts of the published book) , nine books of sacred poetry like Persian, romantic, and other famous poets of the world as Ravinder Nath Tagore, Walt Whitman, Goethe and Nitesche etc. , two complete epics like Dante and Rumi, and a book of essays written upon religion, poetry and great novelists of the world and also a book upon Punjabi Sufi poetry having the level of Data Ganj Hujviri and Martin Lings etc. .

Therefore I am very busy in this work. Not any university from Punjab tried to read him even. The great genius of the world Victor Hugo had written that

a genius " calls for enemies " and the enlightened novelist of the world Dostoevsky in his master piece novel " The Brothers Karamazov "also had written in the same idiom after the death of Saint Josima " For, though the late elder had attracted many himself, not so much by miracles as by love, and had built up around himself, as it were, a whole world of those who loved him, nevertheless , and still more so, by the same means he generated many who envied him, and hence became his bitter enemies, both open and secret, and not only among the monasteries , but even among the lay men. "

The situation in three or four universities in Punjab is even more severe than above. The authorities of professorships in universities are more than sufficient to ignore such writers or reject them with collective selfishness, ignorance and jealousy. In Punjabi University, Patiala a project was passed to translate his writings especially with my initiative but the jealousy of the total concerned departments had impeded it collectively and rejected it and even ridiculed me including some members of his own village of the writer.

The V. C. is very weak and playing with the precious time only for his selfish purposes and pleasures. Three political leaders Sardar Sukhdev Singh Dhindsa, Sardar Kirpal Singh Badhunder and Sardar Birdawinder Singh helped in this cause but they could not succeed. Only Sardar Sukhdev Singh Dhindsa

remained very sincere up to the opening ceremony of the book in Shri Guru Granth Sahib University, Fatehgarh though the V. C. of the same university was outwardly participating in it under some compulsion against his inner conscience. But the response of professors and students of different subjects even the science students was more than expectation. Therefore it is the present situation in his favourite state Punjab in India.

Even not a single person of his village excluding his nephew is in my favour though they are very anxious to take political benefits from his name. His writings are for total man upon this earth. Very small number of his genuine followers is sincere with this cause. Therefore it will take time to write articles upon his distinctive genius. When he read the world religions, the epical poets of the world though Dante was his most favourite, the sacred poets of the world, philosophers, novelists, writers of play and psychologists then he recited them in his revealed feelings to me walking in the open trackless fields covering long distances of seven to twelve kilometres with fast speed. I will write all his poetic experiences after three years at least. Now his work of translation is needed more than all , because his revealed vision as a poet is not easy to under stand and more difficult to translate him.

The great poet of the world Dante was understood after four centuries. But the twentieth

century Sufi intellectual Rene Guenon writes that still only political, social and psychological side of him is understood but his metaphysical mystery is still untouched. I have published my five books in my mother tongue Punjabi and approximately five are unpublished. But I have not any written article in English. Only last year I started to translate the seventh book of the writer. My English expression is improving day after day. Still I have some problems to give my satisfactory expressions. The American poet Walt Whitman says "The words of my book are nothing/ but the drift of it is every thing." As for the drift of the ideas of writer is concerned I have totally maintained it throughout.

Therefore I apologize from research fellows and concerned honourable professors for some period. In my brief summary of the book I only gave information about the book of the writer which is already published and should be scrutinized. I was totally behind the veil. Therefore this is my appeal to needed scholars from my essential heart. All his books including this published book are very unique in the history of more than four thousand years in this world. The preface of the published book of the writer and of me I am presenting before you. There may be still some lacks in me to give the real impressions of his genius because he is far beyond any single approach. I have read many books upon Shakespeare but I was not satisfied with any of them.

I was waiting anxiously for some satisfactory book. At last the book of Martin Lings upon Shakespeare named " Shakespeare In The Light Of Sacred Art " had satisfied me. Prince Charles had also read this book and liked very much. In a book " A Return to the Spirit " by Martin Lings the prince had written its brief preface and in it glorified the above book. But still there are some very unique dimensions untouched in it as the meanings of a " greater holy war " in "Trollies and Cressida" and some other like it.

The Greek tragedy, Dante, Shakespeare, Ibnal Arabi Victor Hugo and Dostoevsky etc. are the alphabets of world religions and literature to unveil their deep and beyond mysteries. They need immense repetitions because their roots are in divine love. " Love can face repetition knowledge cannot. " Therefore do not expect from me more than my capacity as a student of world classics. Only meditate upon the writer like above geniuses. He is a complete treasure in variety of forms and needs immense meditation and repetition.

When the wave of stream of consciousness was in full momentum then at that subtle moment the great critic Eliseo Vivas in his article upon Dostoevsky's novel " The Brothers Karamazov" named "Two Dimensions of Reality" through the example of Shakespeare's four dimensions of consciousness in stead of three of the claims of prevailed psychologists as Sigmund Freud and C. G. Jung announced in a

prophecy about the limitations of James Joyce and other writers of that wave the stream of consciousness in the long process of time which are now very dim according to his accurate insight. The time and space are annihilated in the eternal perception of a complete genius therefore he observes every new thought of any genius accurately whether it is transient or eternal.

He was a single critic of that time who had perceived such waves in their real authenticity within the long process of time. I mean to say that the above writers are pertinent in every age to access through them the authenticity of any thought that for how much period it will survive and what will be its contribution. With the birth of a real genius many other writers in the form of poetry, novel, drama and criticism etc. having talent of less than a half genius generally cover his genius with the thick veil of their transient arts and they prevail in all areas of total community and swallow all kinds of benefits through their transient art in the shape of a fallacy. Therefore the real genius is totally ignored in his total life sometimes more period than his age. The great writers Chekhov in his play "Seagull" and story "The Grass Hoppers" and the novel it "The Three Years" and a novel "The Death In The Forest" Turgenev in his preface of his novel "Rudin" and with deep indications in "The Hamlet of Schigri" had unfolded this mystery of the tragedy of a real genius under the planned efforts of these transient writers.

Our genius Harinder Singh Mehboob is horribly covered with such hopeless writers. They may be good in their limited areas of their genius but when through their planned calculative shrewdness they totally conceal the impressions of a true genius then they are more horrible. This is happening with this great genius in his own state Punjab and also with other Sikh genius Prof Puran Singh. Comparatively more dark and dense veil of such shrewdness is spread from Hindu community from all sides with dispassionate calculative shrewdness from the beginning of Sikh religion. When the world scholars will read this writer and meditate upon Sikh Scripture and Ten Gurus and Sikh nation as a totally different and independent religion upon this earth and as last revelations upon this globe they will be certainly without any doubt more clear even than me. This is the moral responsibility of world's elite scholars, professors and research fellows to know and understand this mystery.

The research fellows should perceive every thought according to its accurate value in the long process of time before its application. In literature there are so many beautiful "spring torrents" in the shape of new ideas but many times they are transient and like "water flags" in the words of Shakespeare in "Antony and Cleopatra" without any deep root in the passage of time. Generally the research fellows are very ambitious to adopt such literary movements without any perception of their suitability in long time.

Adopting them in any form in the perception of the scholar should also be their actual place in future times. In the age of Tolstoy, Dostoevsky, Chekhov, Turgenev, Pasternak and Pushkin etc. the Russian fiction is the manifestation of a complete prophethood in the form of writing. But the literary movements even in their own time or something after were totally against the genuine impulse of the great geniuses of Russia.

The same is applicable upon romantic poets in the areas of poetry in a different country. Their permanent value should always be in the psyche of the teacher and research student as a verdant. When the study and research of professors and research fellows is not sagacious about any new genius then many new complications even emanate in the psyche. As for the genius of Harinder Singh Mehboob is concerned he always read and valued from the vision of a complete thought which is always appropriate in eternal times. For example there was a time when T. S. Eliot had overpowered the total consciousness of this world in poetry and criticism. But our poet was never permanently in the hold of that wave because he understood his limitations and glorifications which were totally different from other writers and can never be changed and challenged in future times.

This book unveils the mysteries of Sikh Scripture, Sikh Gurus/ prophets and Sikh nation with

comparison to other religions of the world which is totally untouched till now. And because of it the Sikhs are facing severe violence in different countries and in India in very different ways continuously from Hindu community collectively. Therefore the Sikhs are tolerating a severe punishment from the jealousy and prejudice of heavy community of Hindus in India. In India there are many nations of different religions and traditions as Christians, Muslims, Sikhs and Boddies, Jains and many small communities having their different ways of worship etc.

But there is only one Hindu community in India who is continuously wailing against terrorism in every country and even every Hindu because of their inner crimes they are always horrified with imagined fears. A few months before in American government respected Governor Bobby Jindal Sahib Ji had announced spontaneously that " If I were the President of America I will erase terrorism in the world. " There was not any other mission in his essential heart to ascend further this country which is a heaven upon this earth. Totally an independent country and which celebrates the independence of every individual and community unconditionally. Though Canada and some other countries of the same ruling command are also similar to this blessed country for total communities of the world. The Sikh Guru Nanak commands to humanity in his direct revelation in the first hymn of Sikh Scripture/ Shri Guru Granth Sahib :

Ayi panthi Sagal jamati / Man jite jag jit.
[If the man wins his inner heart through annihilating his little self or little I-ness/ selfishness only then he can win his inner self and only then he wins the world because now he relishes the warmth of all humanity only his little self was a great impediment in his way of independence].

Now with the assembly of unconditioned generosity of

' Ayi Panthi sagal jamati

' (An independent sect of yogis)

he will feel his permanent nearness always and also with total humanity. Now Shri Bobby Jondal Ji will continuously celebrate his Self instead of his little self and will always sing life like the great American poet Walt Whitman. According to our great Sikh poet Puran Singh Walt Whitman is the Sikh of America in his flowing beard and snow white tresses. All his poetry is the song of Guru's Vismad/ ecstasy/ wonder and the system of wonder is the real treasure of the long hymn in variety of melodies of Shri Guru Granth Sahib.]

But why the other people of different religions in the same country don't cry against any terrorism? The Hindu brothers collectively challenge the dignities of other religions as the ruin of Babri Masjid and collective massacre of innocent Muslims in Gujrat with the passionate sport of now ruling prime minister who was at that time the chief minister of Gujrat and the heavy massacre of Sikhs and their Golden Harimandir

was also damaged through a calculative planning when upon the auspicious day of the martyrdom of fifth Guru the public in the form of worship was assembled in large numbers. In Delhi and other cities through out India the Sikhs were murdered in large scale and their women were raped and after it were murdered mercilessly.

It is because of their collective intolerant nature. Our great genius Harinder Singh Mehboob in June, 1966 had prophesied to me at a railway station named Malerkotla that the Hindus will attack upon Golden Temple of Sikhs because when the Mugal King Aurangzeb had attacked upon the tenth guru/ last guru of Sikhs Guru Gobind Singh at that time the Rajputs of Punjab hills and Rajputana had written approximately 150 letters against Guru Gobind Singh through their hidden jealousy and prejudice against Gurus and Sikhs. He had written that prophecy in 1976 even in the second part of that book named "Akal Fateh" (Eternal Victory) whose seventh part is already published. And in June, 1984 the prophecy of the writer became true when the Indian armies with the collective jealousy and prejudice of long times of Hindu community against Sikhs had exhibited in the violent form with the murder of thousands of Sikhs and humiliating the mass of Sikh women attacking upon their chastities and ruining and crushing Shri Akal Takht and Golden Harimander. The Christians and other people of different religions are also facing their collective violence again and again only from Hindu community.

The violence of the Muslim youth is because of it though the sword or weapons in their hands are neither of the messenger nor of Quran and even they lack the clemency of the mysteries of Sufism. After the Islamic four battles with atheists (people against wisdom of life.) the messenger had announced only to those warriors who had participated in the battles and many among them were martyred that " now we have come from a lesser holy war to a greater holy war". When the Warriors had asked about the next greater holy war after such heavy sacrifices with strange feelings then the Messenger replied that the " greater holy war is to exterminate the nafs/ selfishness in ones own self".

Even after those great battles there was a long difference between the divine self of the prophet and the Warriors which must be covered before raising any sword or weapon on the name of Jihad/greater holy war of Islam. The modern youth of Islam instead of their unforgettable sacrifices they are ambitious in their uncontrolled inexperienced passions. After such heavy sacrifices they are dishonouring the dignity of Islam and are creating uncertainty of life in the hearts of innocent people. As for the terrorism in India is concerned it is totally different. Its main root is the collective jealousy, prejudice and cowardice of Hindu community. They had challenged the dignities of different people having different religions with severe injuries respectively. Therefore if from any side of

Pakistan some ambitious youths attack upon India it can not be imagined the conscious fault of their government.

It is possible they may be but In such positions it is not easy for any government to control their brave youth completely because the dignity of total Muslim brothers of the world is challenged through the planned violence of Hindu brothers. Hindu brothers want to build a temple of their god Shri Ramchander at this ruined place of Babri Masgad. But Shri Ramchander is a jealous god. Even the twentieth century great intellectual Shri Radhakrishnan in his book " The Indian philosophy " had also relished my opinion " For purposes of philosophy and religion, the Ramayana is not so important as the Mahadharat, though it reflects more truly the customs and beliefs of the times. It is sometimes looked upon as a protest against Buddhistic monasticism , since it glorifies the domestic virtues and makes out that there is no need to give up home life for the sake of freedom.

Since the Ramayana refers to Buddha as a nastika, or denying spirit, its composition is said to be of a later date than that of the Mahabharata, though it's story may be of an earlier period. " According to the same scholar Shri Radha Krishnan and also of Shri Rajagopalachari the real writer of Bhagwadgita is also suspicious. Both of them give the citations of those two writers who feel disparity between the metaphysical sequence of the teaching of Bhagwadgita at such

unexpected situation from Shri krishan Ji to the great warrior Arjan. "According to Talboys Wheeler, that Krsan and Arjan on the morning of the first day of the war, when both parties are drawn out in battle, array and hostilities are about to begin, should ' enter into a long and philosophical dialogue respecting the various forms of devotion which lead to the emancipation of the soul;are unnatural. Telang, agreeing partially with this judgement, argues that the Bhagwadgita is an independent work appropriated by the author of the Mahabharata for his own purposes" . 5 (S. Radhakrishnan : Indian Philosophy, Vol I , second edition, 2008, pages, 408, 445.)

As for a scripture is concerned there is not any single example upon this earth that there may be any distance between a religious book and its worshippers. The prophet of that book "word in flesh" is always first and the "word in book" is second. The illiterate worshippers never separate from it consciously and unconsciously even for a moment. When the writer of Bhagwadgita is doubtful then it means it is not a book of worship but a book of logic. T. S Eliot had also declared it a book of logic and accepted its distinction in world philosophy. It is neither written by Shri krishan nor by the writer of Mahabharata. Because the total rhythm of the story of Mahabharata is not suitable to adjust properly in it.

There are so many disparities according to the natural flow of the story to suit its inner impulse. Even

Shri Radhakrishnan though argues in favour of its authenticity according to the faith and demand of Hindu community but inwardly he is of the same opinion of above two writers who contradict it's unnatural similarities. In his further citation it is more than to clear our above doubts :

"Hinduism is not bound up with a creed or a book or a prophet or a founder, but is persistent search for truth on the basis of a continuously renewed experience. Hinduism is human thought about God in continuous evolution. "In Mahabharata Shri Krishan wins the battle as a preceptor of Hindu brothers. When he is as a guide of the Pandavs the great warrior of the opposite party as :

" Duryodhana, who was stretched on the ground in intense agony, when he heard Krishna say this, he went into a paroxysm of rage. He half raised himself on his arms in spite of the excruciating pain, and exclaimed : " Wretch! Son of a slave ! Was not your father, Vasudeva, Kamsa's slave? You have no business to move and sit with princes. You speak like a shameless wretch.

I saw you instigate Bhima to aim his blow at my thigh! Do you think I did not see you, making as though casually talking to Arjan, pointing to your thigh, but really indicating to Bhima that he should strike me on the thighs, disregarding the laws of single combat? Till then, it had been equal battle. You have

neither pity nor shame. Do you not contrive the death of the grand shire Bhishma through stratagem? You advised Sikhandin to be placed in front when attacking Bhishma, knowing that the grandshire would scorn to fight a woman, and would let himself to be mortally wounded without resistance. You brought about the end of Dronacharya through making Dharmaputra utter a falsehood. You were the father of that deadly lie that issued from Yudhishtira's mouth, and made Dronacharya throw his bow away. Did you not look on without protest, and rejoice, when that wretch Dhrishtadyumna attacked and killed the acharya who had stopped fighting, throwing away his weapons, and settled down in yoga posture, for meditation on the supreme? Was it not you who wickedly contrive to make Karna hurl the fatal spear at Ghatotkacha instead of reserving it for Arjuna as he had all along resolved to do? O great sinner, surely it was you who instigated Satyaki to butcher Bhurisravas when his right arm had been foully cut off and he stopped fighting and spread his arrows for a seat for holy meditation.

It was you who brought about the death of Karna by inducing Arjuna to attack him in a cowardly manner when he was engaged in lifting his chariot wheel which had sunk and stuck in the mud in the field of battle. Oh worthless man, sole cause of our destruction, the whole world has condemned your act when, by sorcery you made it appear, as if the sun had set, and made Jayadratha, the Sindhu King, believe that

the day was over and he was past danger, and thus he was slain when he was off his guard. " And such like remarks. .

" I studied the Vedas. I have given gifts ordained by law and I have reigned supreme over all the sea-girt earth. While I lived, I stood upon the humbled heads of foes. All human joys as even the Gods cannot despise and kings sigh for in vain, the very pinnacle of power, were mine. Dying now, such death as warriors deem the crown of Kshatriya life, I go to meet in heaven my friends and brothers gone before, eager to welcome me. Who is more blest, I or you who, doomed to linger here, mourning for slaughtered friends in desolate homes, find the long sought triumph but ashes in your mouth?" said Duryodhana and the gods showered flowers down on the dying warrior and the gandhravas played music and the sky was illuminated. Vasudeva and the Pandavas felt small. "

"There is truth, " said Krishna, " in what Duryodhana said. You could not have defeated him by fair means. This wicked man was invincible in battle. (191, 92, 93. "

Now from above citation from the book " Mahabharata " written by C. Rajgopalachari the Hindu god Lord Krishna declares Duryodhna " This wicked man invincible in battle. " But why he is wicked when he maintains the total wisdom of the concept of a greater holy war in the battle field. The writer of Mahabharata knows the distinctive qualities of

Duryodhana and the Warriors of his army in battlefield but Krishna cannot tolerate it for him he is even a " wicked man " even then when the response of God is in favour of Duryodhana. My appeal to the world scholars is only this that the Hindu brothers worship false and deceitful gods. If Shri Krishan is their God/

Bhagwan then why he defeats Duryodhana through such treachery and hopeless worldly tact? The great and most popular warrior Arjan of Hinduism when kills Bhishma with same worldly intrigue the scholars themselves can perceive who is the real warrior in this battle between Arjan and Bhisham? I leave it upon the decision of the scholars they may glance it from the further citation of the same book :

" It was the tenth day of the battle. Keeping Sikhandin in front of him, Arjan attacked Bhishma. When Sikhandin's darts pierced his breast, sparks flew from the grandsire's eyes. For a moment the old warrior's anger rose like flaming fire and his eyes glared as if to consume Sikhandin. But, at once, the grandsire restrained himself. He decided not to be provoked into fighting Sikhandin, who was born a woman and to strike whom it seemed unworthy of a warrior.

He new, however, his end was near and claimed himself. Sikhandin went on discharging his arrows, not minding the battle of emotions in his opponent's mind. Arjan also steeled his heart, and from behind

Sikhandin aimed arrows at the weak points on Bhisham's armour, even while the grandsire stood still.

Bhishma smiled as the arrows continued to come down thick on him, and turning to Duhsasana, said : " Ah, these are Arjuna's arrows! These cannot be Sikhandin's, for they burn my flesh as the crab's young ones tear their mother's body. " Thus did the grandsire look upon his dear pupil's arrows and, and while saying this to Duhsasana, he took up a javelin and hurled it at Arjuna.

Arjun met it with three arrows which cut it to pieces, even as it was speeding through the air. Bhishma then decided to end the combat and made, as if to dismount from his chariot, sword and shield in hand, but before he could do so, his shield was cut to pieces by Arjuna's arrows. With arrows sticking all over his body so thickly that there was not even an inch of intervening space, Bhishma fell headlong to the ground from his chariot. As he fell, the gods, who looked on from above, folded their hands in reverent salutation and a gentle breeze, laden with fragrance and cool raindrops, swept over the battlefield.

Thus fell the great good Bhishma, the son of Ganga---Ganga who came on earth to hallow it and all it bears. The blameless hero who, unasked, made the great renunciation to give joy to his father, the undefeated bowman who had humbled the pride of Rama of the axe, the selfless worker for

righteousness' stake, thus repaid his debt to Duryodhana, and lay wounded to death sanctifying with his life-blood the battlefield. As the grandsire fell, the hearts of the Kauravas also fell along with him. . . . (Mahabharata : C. Rajgopalahari, 1958, 231) " "

From the above long citation the reader can conclude who is the real warrior who maintains the conduct of a warrior far beyond the calculation of the worldly loss and gain . The great poet Walt Whitman writes in his poetic excitement/ wonder that " the battles are lost with the same spirit in which they are won. " The poet values the conduct of a warrior not the loss or gain from calculative shrewdness. All his poetry of Drum Taps is similar to the real greater holy wars of Sikhs upon this earth. When the reader will read Pro. Puran Singh and the total writings of Harinder Singh Mahboob he will be agreed with my ideas. Our great fakir poet Waris Shah writes in his most popular epic " Heer "in Punjabi language :

Rab Sahiteay es jahan ander,
ranga rang de Khed pasar da ni.
Ik bajh akal bazi jit lainda,
ik akal wala bazi harda ni.

[The Sikh Fakir poet of Punjab says that through the play of destiny some times those people win the battle who neither deserve through their insight nor even bravery. Only the divine abode of God decides who is the actual winner and

who is defeated, traditions always base upon the true decisions of divine code. Even in the battle of Waterloo the great writer Victor Hugo also elaborates the same above idea that who is the real winner in that historical battle.]

Another most ludicrous act of their chief warrior Arjan is that when he in his exile with other Pandavs teaches the women how to dance in the mosque of an eunuch. But in Henry IV part first of Shakespeare the wrath and integrity of warrior Hotspur is split by the even glance of a man like an eunuch :

" for he made me mad
To See him shine so brisk, and smell so sweet,
And talk so like a waiting-gentle woman ".
(Act I, scene III) .

But as for the perception of human nature is concerned Shakespeare is unsurpassable on this globe. A general meditation of any reader can clarify such unmatched similarities which are interwoven in the play to make it funny. Only false warriors could be adorned with such ludicrous ornaments of thought.

Therefore the Hindu brothers themselves are the counterfeit men. Because they worship the false, deceptive and coward gods. To pierce such numberless arrows in the body of Bhishma like rain also indicates the cowardice of Arjan than any bravery when he is helpless to attack upon a woman who had given

shelter to Arjan from the arrows of Bhishma. The tenth and sixth Gurus of Sikhs only helplessly gave one arrow or an attack of sword to any warrior not any other and it was always more than sufficient.

All the Dalits burn every year the effigies of Shri Ramchandra because he hates the sudras and cuts the neck of a Shudra when he is worshipping . But Hamlet does not kill Claudious because he is in the church worshipping Christ. He cannot krill a praying man even a " big devil". Please understand such disparities independently and you conclude in your own ways as you desire.

I give only some indications to perceive the distinctive qualities of a real warrior. In Hinduism all the moral rules of battles and other in variety of life are established from the strangle hold of caste system. Not through divine code of God. Hindu brothers are in majority in India. The other communities of different religions always believe in the justice of divine law of God. Therefore they are crushed in turn from this rule of Hindu caste system mercilessly even maintaining their conduct according to their religious command.

Even the great poets of India like Tagore, Arvindo and Shri Jaishanker Parsad and Hindu Scholars do not refer any where especially Sikh and Muslim religions and excluding Kalidas all are the victim of this caste system. They cannot tolerate Quran, Bible, Buddh (world in flesh) and Sikh

Scripture/ Shri Guru Granth Sahib and the concerned nations with such religions as Dalits etc. . Because they are superior through their man made caste system. Kalidas knows the limitations of Hindu scripture and Hindu Synasi or aYogi. He consciously or unconsciously is longing for a complete scripture and a complete holy man instead of total Hindu religious books and yogis and Synasis in the form of ten Gurus of Punjab with their continuous blessings of revelation in the form of holy book Shri Guru Granth Sahib. In his poetic play " Bikram Urvasi " he writes like Walt

Whitman (Now this head is more than bibles and creeds.) transcending the limitations of every Indian scripture :

" Urvasi is more beautiful more spiritual and more aesthetic than a scripture scorched ascetic. "

In Hindu religion there are many beautiful traditions and characters like above citation of Kalidas and such sacred traditions are more glorified by Sikh poets as Harinder Singh Mahboob and Puran Singh comparatively far better than Tagore and other Hindu poets. All these sacred Hindu traditions are assimilated in Sikh Scripture, in the Sikh divine impulse and perceive an inner illuminations in the Sikh religion maintaining their individual grace also.

From above long citations I mean to suggest the world scholars, research fellows and other concerned people that the Hindu brothers worship false and

cunning gods though they know the clear difference between a true warrior and a deceitful warrior. Why? There is a deep reason behind it, it is not the simple problem of the Hindu brothers. The caste system of Hinduism is deeply rooted in its blood and even to the cursed position in its all religious books. Therefore there is a superiority complex in his spontaneous conduct.

In it as their moral right upon other communities they always consider themselves as superior gods and punish and crush other communities mercilessly because they even worship false gods instead of truthful knowingly. They never repent for such horrible crimes. When they punish other communities as burning them alive in large numbers or putting burning rubber tyres in their necks and enjoy collectively remarking as "judo dance." Only Hindu brothers can do it upon this earth, because they really think them as gods and it is their moral right. The total man of this earth should read his religious books and it's true history.

They will be clear in it without any doubt. In latest tyranny which happened in Haryana with Sikhs especially, even after the suggestions of the members of parliament of America against their such violence they will prolong suits and inquiries of the ruined people and give threats to the witnesses of the occasion and in the long run they will humiliate them

more and more through their merciless dispassionate response. How the gods can give justice to low casts?

In Harayana there is not a single person in history as a great poet, a saint, a great warrior, or even a generous political man. They are totally uncivilized inwardly though only now outwardly civilized according to the modern trend. Some time before very near a Hindu judge of the Delhi court had announced in the news papers that if the total power were " in my hold then I will make compulsory in all institutions of India the study of Mahabharata ".

This is the destiny of all other religious communities in the hands of such judges. They punish all the other communities turn by turn. This is the command of their religious book Manu Simirti. If the world is sincere to give the justice to deserving people then they should give this inquiry in their supervision to some honest people, otherwise there will be no use of it. How the world could change their religious moral right to do as they applicate according to the command of their gods and religious books?

From the above citations of Shri Radhakrishnan the human thought of Hinduism and the message of the messenger are totally different manifestations of life though their origin is from the same abode of God. To differentiate between the manifestations of Hindu Avataras and the messenger of Islam I give the citation of Martin Lings an elite scholar of twentieth century

who is also favourite of Honourable Prince Charles to clarify their different conducts of revelations in variety of life :

" The Islamic doctrine of the Rasul is ultimately the same as the Hindu doctrine of the Avatara, the immediate difference being that the term Avatara means ' descent ', that is, of the divinity where as the Rasul is defined either as an Archangel or else as human incarnation of the Spirit. But this difference is one of perspective rather than fact, for the Spirit has an uncreated aspect opening onto the Divinity as well as a created one. The Divinity of the Rasul is veiled by the hierarchy of the spiritual degrees which mark the line of his descent, and the purpose of this veiling is to safe guard the doctrine of the divine self, where as in the case of Avatara the same hierarchy is as it were ' folded up ' lest it should blur the identity of self with Self which constitutes the essence of the Hindu doctrine of Avatara Advaita (Non-duality) . " (Martin Lings : What is Sufism?, London George Allen & Unwin. Ltd. 1975, page 33) .

From the above citation it is the moral responsibility of the world scholars to understand the difference of the Hindu conduct of life and also of the Muslim brothers. Muslim brothers create violence only when they are not totally under the hold of the command of messenger and Quran and also lack the nearness of the clemency of the subtlety of Sufism which is the mystery of Islam. But as for the Hindu

Avataras are concerned they command the social system through their little individual self away from the Divine Self. They have divided humanity in four casts through this little self.

But because they are themselves gods therefore when to torture or punish the other nations they consider themselves as gods and the hold of real Self and God behind it is in their own hands. Therefore with the their inferiority complex they attack the other religious communities turn wise mercilessly with uncontrolled jealousy and violence only when they are wholly free from any risk of death because inwardly they are a coward community. Now they are crushing the Sikhs from all parts of their integrity. Few days before they have collectively attacked upon the chastity of Sikh women and burned the Sikh properties in Haryana with their calculative shrewdness which is already in their religious books. To crush the Sikhs now they assuage the Muslim brothers for time being because it is already in their religious books as Manu Smriti etc. . The previous home minister Shri Chadambrum applies this same policy upon

Muslim brothers. Yesterday there was a news in papers that the capital punishment of Afzal Guru was not reasonable or something like. . . . But when he was hanged mercilessly only by Hindu Community some years before he himself was the Home Minister in the parliament of India, then why he did not raised any such voice at that proper time? It is only a transient

masque upon his hidden planning to win the sympathy of Muslim brothers outwardly at this subtle situation. Yesterday there was a news in papers from a parliament member of ruling party named Avinash Rai Khanna in his smiling mood that it is very injustice with a Sikh boy in Melborn when he was attacked from an Austrilian citizen upon his identity as a Sikh.

The government should give justice to that injured boy. It is a planned news from a ruling member of parliament by the response of total government. It is for the first time that such news is given from the parliament member of ruling party in favour of a Sikh. Internally it is not any sympathy with a Sikh member but it is only against the letter written by American parliament members against the ruin of Sikh properties in Haryana etc. and partiality against other minorities of different religions. But as for in Harayana there was not any discussion in parliament from ruling party against the censurable act with the initiative of the police and even government also.

But against it Rajnath Singh the home minister of centre appreciated the chief minister of Haryana for his special discipline. I appeal to the total countries of the world and scholars of the world of different universities that when the parliament of India is not sincere with the parliament of America then you can imagine the actual position of Sikhs and other nations in that country. Our ruling President Parnab Mukerji had released a book written by him some days before

and he declared that the attack on Harimander Sahib of Sikhs upon June, 1984 was a right attack. When such shallow personalities achieve some higher designations in political areas they always consider themselves as rare geniuses. Generally it happens many times in such situations.

Even respected Advani had also announced some time before that he had inspired Indra Gandhi to attack upon Shri Hairmander Sahib. Such millions of Advanis and Parnab Mukerjis etc. can not make the some of their such historical crime. They are " bound upon the wheel of fire " of destiny. As for the spiritual grace of this holy place is concerned to bless through Gurus, Shri Guru Granth Sahib and through its Khalsa/ Sikhs with warmth to total humanity with every kind of service with unselfish kindness even sacrificing their lives for mankind is unconditioned and unparalleled upon this earth. The collective attack of Hindu community upon Sikh religious places was already prophesied by our elite elevated inspired writers Prof. Puran Singh and Harinder Singh Mahboob long times before its actual happening which I have already cited above. Harinder Singh Mahboob whose one book is published under title " Sikh Scripture : A Revealed Journey to World Religions " had written much time before its publication in his book of poetry published in 1990 , that the jealous Hindu brothers will burn and scatter the divine pages of the religious book of Sikhs named " Shri Guru Granth Sahib ", which the Sikhs are now facing and are martyred and punished

continuously now in their Punjab especially against their peaceful protest :

Udan kalander hathon warkay/

Likh sade nan sindh 'h garkay (4) page 712.

[The jealous people of the above community are scattering and splitting the divine pages of Shri Guru Granth Sahib mercilessly that even the saints like a Sikh Kalandar are helpless to hold it in its shape of honour. The 1430 pages of Sikh Scripture are especially blessed by ten gurus through direct revelations in the name of Sikhs. They are drowned in the deep ocean of hatred, jealousy and intolerance of a particular Hindu community.]

Sikhar dupheray main kurlavan :

Guru Granth na jalo .

Thandi shan marg te jisdi

Rabi mant na jalo. "(700) .

[In the hot noon of jealousy and hatred of a particular community the poet is wailing with pain and is appealing the merciless community not to burn the hymns of God which give even such shadow like peace in the burning noon of death to the soul of every man of this earth. (In the third book of Sehje Rachio Khalsa when you will read it the mystery of this spiritual shadow to the injured and pierced soul of man will be unfolded with comparison to other religions of the world.]

When the readers will read the further writings in prose and poetry of the writer they will be agreed with his genuine and most authentic approach. According to the writer the planned attack of coward armies of India in June, 1984 was a serious fight between the massive Hindu armies with eighty four Sikh warriors in the central religious place of of Sikhs named Shri Akal Takht Sahib and Harimander Sahib at Amritsar. The two epics of the poet named " Ilahi Nadar De Pandey " : Guru Nansk Sahib (vol. I) and " Ilahi Nadar De Pandey " : Shri Guru Gobind Singh (Vol. IV) and his published book and remaining books of prose will prove it without any doubt that this battle between the Hindu armies and with a small number of Sikh soldiers was the greatest Khalsa holy war in the history of more than four thousand years in the world. The world scholars can read the book written by the General Brar who himself was the real witness of that horrible fight. When the reader will read this book which is banned by Indian Government that the hidden treachery and cowardice of Hindu community may not be unfolded and exhibited before the world. According to General Brar the fourteen thousand army men of Indian force of special and trained army with latest weapons were killed by eighty four Sikh Warriors and all of them were martyred without a single surrender from any of them. According to the witness General all Sikh warriors were enjoying and celebrating the coming death making mockery of Hindu army something like " War and Peace " of Lev Tolstoy the

armies of Russia under the command of Kutuzov. As Sant Jarnail Singh Bindrawalla is concerned he was the main Sikh warrior in these Sikh 84 soldiers. It is written in Quran that the ink of the learned is the blood of the martyr. Shri Guru Granth Sahib was written with the blood of martyrs like Sant Jarnail Singh in the hands of great Sikh Shahid/ martyr Bhai Mani Singh revealed by Guru Gobind Singh in nine months, nine days and nine gharian(a small portion of a day) at Damdama Sahib.

After some time I will write it in detail. The blessings of a prophet or a Saint even are in the essential heart of a martyr always as a treasure of perception. According to Quran and Sikh Scripture the physique of a martyr is the enlightening mirror to understand the hidden secrets of any type of evil and grace. In Hadis Bukhari it is written that at the day of judgement the divine wounds of a martyr will be recognized and in the blood of a martyr will swell fragrance spontaneously. Sant Jarnail Singh Bhindrawalla is whole perception incarnate. Therefore he knows the hidden treachery of the Hindus. The total Hindus in the name of him were trembling with fear like "big devil" Claudious in Hamlet. He is a Hamlet in Sikh performance.

Our respectable ruling prime minister Modi Sahib Ji, when he was a Chief Minister in Gujarat in his hold thousands Muslim brothers were burned alive and chastities of Islamic women were raped in a

planned way. As the pythons can not run fast but they can make even the prey of the fast running deers. In the same way our great ruling prime minister knows how to win the sympathy only of Hindus who are in majority in India to swallow the Hindu votes mercilessly killing/ burning the other communities. It is most suitable for total Hindu community to feed them nourishing their instinct of jealousy, prejudice, egotism and cowardice. Hindu brothers can even face hunger and poverty for long times if it's satisfaction is the planned massacre of Muslims and Sikhs. Respectable Modi Sahib knows this secret of his permanent victory in India and now his hidden mystery of such planned calculation is manifested very latest in Haryana through the ruin of Sikhs and challenging their essential wisdom and integrity.

In Punjab he consciously crushes the Sikhs through his total control upon ruling Akali Ministry which in secret form as the chief minister of Punjab and his son are his unsurpassable faithful creatures for this cause in the long history of Punjab . Our respected prime minister Modi Sahib Ji, in real sense of ethic is a Macbeth of Shakespeare in twentieth century. He is horrified with his inner crimes and he also knows the bravery of Sikhs and Muslim brothers, his fears are not only his individual fears but he owns the total fears of Hindu community as a preceptor of all of them. He is always horrified with his imagined fears as Macbeth. Shakespeare guides total humanity of this globe that at least the present horrified Prime

Minister of India should be controlled from his further massacre of any minority in India in the form of Muslims, Sikhs, Christians and Boddhis and Ravidasias(Dalits) etc. In pious Indian tradition when Shri Lakhsman the younger brother of Shri Ramchander was injured mercilessly in battle field then god Hanuman Ji brought Sanjivani Buti from a far of mountain to nourish him. And he was saved. But now millions Hindu brothers are injured with their hidden crimes.

Now the Sanjivini Buti is needed in large quantity. Therefore Modi Sahib goes to America and France like countries again and again to take Sanjavini Buti in large quantity to save the injured. In few days he is coming again in these countries because it is his serious moral problem. When he wails in different countries about terrorism then how the countries can believe upon him whether he is true or false. When their Lord Krishan and warrior Arjan are deceitful then how you can believe upon him when he worships deceitful Bhagwan Krishan Ji and gives his written holy book Bhagwadgita Gita as a divine gift to the Prime ministers and other respectable people of different countries that he is speaking the truth. At such subtle crisis in the world it is the moral responsibility of the political leaders and elite scholars of the world that they should meditate upon such situations with deep understanding and give a most genuine and true response to decide such problems in most peaceful ways through their independent observations. The

truthful response at such horrible times is needed very much from world political leaders and scholars to save humanity from such worries and pains which are showering upon them.

Respected scholars and research fellows of the world the Sikhs are full of unselfish kindness for all communities. When the people in any country will need any help at their horrible trials the Sikhs throughout the world will help them with every type of needed things as Langar/ divine bread from direct revelation especially from our second Guru (As the Equarist of Jesus Christ) with his conduct and hymns through his continuous manifestation in the blood of Sikhs. At present situation in Haryana even facing their loss in the form of ruining their properties and attacking upon the chastities of sacred Sikh women still they served the Hungary people with every type of needed sport always without any partiality. Sikhs never betray the belief of any individual or community and they are never ambitious for any achievement because the continuous manifestation of Gurbani(Guru hymns) through the conduct of ten gurus had established in the Sikhs immense equipoise and sacrifice of any type including life even.

When you will read this book you will perceive it clearly in total religions of the world the main reasons behind terrorism of the world.

I have received a paper from respectable Matthew Crosston, Faculty Member of International Security and Director of Intelligence Studies named " Social Media Terrorism : Daesh's New Caucasian Province ". To make justice with such movements it needs hard meditation upon religious and social sides of concerned people of both sides. This is the responsibility of the world scholars to understand the real situation and decide in the favour of any genuine party with renunciation and impartiality. At such situations the voice of the elite scholars is very powerful to dishearten the in genuine party with love and warmness. The voice of elite scholars is equal to thousands of people and sometimes more even at such subtle situations.

This is my appeal to the world elite scholars, professors of different universities and research scholars of the world that to read and under stand Sikh Gurus, Sikh Scripture, Sikh nation/ Khalsa and Sikh history in its real form never take any support from any other sources especially from any oral, written forms of any Hindu brother but only through our two elevated inspired writers Harinder Singh Mehboob and Puran Singh. When you will base upon these writers you will at once understand the difference between your real and false sources because it is totally a new treasure of a complete Scripture and a continuous complete prophethood behind it and Khalsa/ Sikh nation with the nearness of the heritage of world prophets, Saints, poets, mythologies, histories and the concatenation of

variety of life of primeval times over this globe. To understand the difference between Sikhism and Hinduism I have to give some long citations of our great poet Puran Singh that the world scholars may access the small glimpse of the difference of Sikh religion and Hinduism :

"Vedanta becomes certainly extremely fascinating as a kind of metaphysical speculation for well-fed, idle persons when it drives all reality out of the objective world and contemplates the whole cosmos as something subjective, and in this aspect it is a mental finality of human conception. Hegel and other subjectivists and absolutists present mere varieties of the Vedantic as such. As Deussen truly says, no philosophic speculation can go further and no mental glory surpass the grandeur of the Hindu Vedanta. But when attempts are made to make out of it the philosophy of art and labour of life, it becomes a kind of bathos. The modern Hindu's new interpretations of his old literature are ludicrous, to say the least.

Guru Nanak does not take the Vedantic conceptions as real. He calls them dead matter and they are good only for the museum of good thoughts. They have no use in the field of life. He says, the sun is real, the earth is real; all we see and touch, meet and love and feel, and are happy or sorry about, , is real. Only, it is a portion of the layer reality. It is not all reality here. More of it is in the beyond, Prabhu Des, as Guru

Gobind Singh calls it. It is only a part here, and more we shall see and meet here after. The earth is only one planet. There are planets beyond planets. This is only a passage to a higher life and the higher life to a still higher. There is no end, no finality to the shape of Beauty, nor to be purity of God. This earth, this mind, this language and our present thoughts are no occasion for discussing finalities and ultimates. It is no use attempting to describe what is beyond the power of language, the conditions and limitations of the earth, but as certain as we are here, we shall be here after as individual personalities, and more and greater shall be our vision of reality. This is made clear to the Sikhs : personality is the greater ideality in fact than impersonality. The former is the real birth of God out of the nameless, unformed infinite blue, and yet latter is but a modification of the mere grey matter and enclosed in the little human skull. Man is the dream of Nature, it is in travail for him, and yet Hindu metaphysics calls it a curse

It must be immediately dissolved into the Formless infinite beyond birth and death; it is an affliction to the Hindu philosopher. Such conceptual impotence needs condemnation. "

Now it is a serious point to meditate that whether Puran Singh is correct in above challenging ideas or he is prejudice against Hindu brothers. I think he is not prejudice against any religion or community of that religion. Now to clarify this subtle idea it is

necessary to elaborate it in some detail. In his book " Spirit of The Sikh " he says " But for a believing Sikh no further proof is necessary. Intellectual analysis is never right, perception by the soul is never wrong. " Now please note his prophecies of future about the different movements of the world through his " perception by the soul " :

- Lennins may hang thousands of bishops but every grass blade will stand up to vindicate the faith of Jesus Christ. (The Spirit of the Oriental Poetry, 1921.)

- In the consciousness of Japan will remain established Buddhism, though it will take every benefit of science in any form of technology with the aesthetic of Buddhism. (On Paths of Life - 1914) .

- The Constitution of India will be so communal for other religions in small communities " As the virile communities like that of the Sikhs may risk to ask for a purely Sikh Province. " (An Open Letter to Sir John Simon 21 Oct, 1928.) .

- "Dasam Granth is not a Creation of Guru Gobind Singh, though the Sikhs may believe it. " (The Book of Ten Masters) .

- The American poet Walt Whitman is very near to the ecstasy/ wonder of Sikhism. (Spirit Of The Sikh) . (This mystery I will try to elaborate after some time.)

From above citations of the poet I mean to say that his insight to differentiate between metaphysical areas of philosophy and world scripture is very accurate and convincing. To glorify the revealed

dimensions of Sikh Scripture : Shri Guru Granth Sahib and the metaphysical dimensions and limitations of Indian philosophy the writer is very unique to clarify before the reader. But the main tragedy of the Sikh religion even from its birth is this that the other religious communities are very conscious to compress/ overshadow this religion and its geniuses.

There are approximately seventeen books of Puran Singh published in English. His two books upon Buddhism named The Bride of The Sky (A Poetic Play) and a novel named " Parkashna " (A Boddhi Princess) are needed very much for research fellows of the world and especially in the field of Buddhism. It is a total manifestation of nirvan of Buddhism in the form of simple and innocent life and far better than the " Sidarth" of Harman Hess which is upon the meditation of an Indian Yogi. The two prophets of the world Mahatma Buddha and Jesus Christ are " a world in flesh " and instead of their revelations in a scripture there are only their anecdotes. As the manifestation of Jesus Christ in the novels of genius writer Dostoevsky especially in his masterpiece " The Brothers Karamazov " is unsurpassable.

In Russian fiction especially there are many nihilist characters but when we go to the depth of these characters especially in the writings of Chekhov, Dostoevsky and Turgenev etc. they are not against religion but they are against the counterfeit performance of religion which they are facing in

crowds of peoples. Through their such presence they challenge the false appearance of religion and with their keen observation inspire the true and real impulse of it and make eternal attachment with it through love and also with many other modes in society. As in the novel of Turgenev " A Nest of Gentry " Levretsky himself is a nihilist but he loves a Christian girl Liza. When he looks Liza in the Church the assembly of whole Church looks very beautiful and Christ like.

But in the absence of Liza it is a place of mere void and emptiness. The only presence of Liza in the Church is sufficient to manifest the real Christ in whole Church. In this way these novelists unite society through subtle ways looking outwardly contradictions but inwardly they are in search of real relations in a totally unexpected way and beautify life and religion. Dostoevsky in his comments upon this novel writes " In this novel you have made true the dream of prophets. ". The hundred books of philosophy can not bless life in that way. All the above Russian writers have known the disparity between their geniuses and the reader to understand them. All these writers made conscious even particularly their people about it and their future destiny in absence of it in their different writings. Anton Chekhov in his prophecy of perception had written in his novel "The Three Years " 'The Moscow still had immense sufferings in store. ' which the Russians are now facing in the real form of history. How much it will prolong and when will be its

end and in what way? It depends upon the destiny of Russian people.

In state of Punjab, in India is also the same position as in Russia from so many years and the counterfeit literature is flourishing from long time and so many books of them are like bowls of beggars for different rewards from a prejudice community and they are generally succeeded in large numbers, but now some of them feel humiliation even from these false rewards facing such deterioration in society through their wrong initiative from long time. A dominating particular community in India is inspiring such counterfeit literature because they think from their shrink hearts it is in favour of them.

But these innocent people though not so innocent do not know that Delhi even like Moscow has immense sufferings in store many times more than that. Generally it happens that the bitter truth of genius writers is a healthy nourishment for them in coming future. But now it depends upon future destiny of India that how these sufferings will happen and in what forms. The total history of the world cannot challenge this reality. Once the writer told me in a mood of his poetic insight that looking the position of horrible politics in India one day in near future it can be divided in four parts. As the above prophecy became true of Harimander Sahib after only eighteen years approximately if the situation remained the same for some time then this second prophecy can also happen

as true. Puran Singh through his perception in his writings presents real Buddha and ignoring the other aspects of Indian thought as a gap of long period between Buddha and Gurus and unites it with the complete revelations of Sikhism. Even the Islamic poet Dr. Iqbal also in his poetry is of the same opinion as of Prof. Puran Singh about the destiny of India.

In a similar way the manifestation of Buddhism is in the above two books of Puran Singh far better than hundred books to perceive the real grace of prophet Buddha. I have also read the book of Frithjof Schuon "The Treasures of Buddhism " but this book does not illuminate the manifestation of Buddha personality in variety of life it only touches some metaphysical sides of Buddhism which are interesting only as a mental exercise. But Buddhism and Christianity need not philosophical interpretations, they need only to describe how they beautify life and nature through their assimilation in it.

They inspire simplicity in life and create love and sympathy in society in different forms. I mean to say there may be many similarities in a prophet or his scripture and a book of philosophy but this research is not satisfactory because a scripture can face immense repetition but philosophy can not. But as for Buddhism and Christ are concerned their own presence in the form of world in flesh is all in all instead of a scripture. There are different modes of prophets that how they bless life. A scripture is a book of worship but a book

of philosophy is a treasure of metaphysical dimensions. From a scripture can flourish hundreds of concatenations of philosophy. A writer needs complete perception to distinguish the difference between them. Very near late scholar Sayid Nasur in his lecture compares Quran and Vedant with so many similarities which is not satisfactory.

Even the great writer Frithjof Schuon lacks this above perception to clarify this difference. Such disparities weaken the faith of innocent people who worship any scripture. The scriptures are perceived through susceptibility not through any knowledge or understanding. It needs some long detail to elaborate this point. My ideas may not be final but they need some concentration. Therefore I request the concerned world scholars and research fellows they should be conscious for such approaches independently.

In Chekhov's "The Three Years" there is a teacher who teaches two orphan girls Masha and Lydia that there was not any truth in the prophetic stories of Old Testament :

"For God's sake, Kostia, take them over," Laptev said to him. "I'm afraid I'm going to weep too, and I've got to go to the barn before dinner".

"Very well "

Alexi left. With a very grave face, almost a frown, Kostia sat down at the table and pulled the book towards him.

" well then, where were you?" he asked.

" She knows about the flood, " said Saha.

" The flood? Very well, let's get cracking with the flood. The flood it will be, " Kostia glanced through the brief description of the flood in the Scripture, and said, " I've got to tell you that in actual fact there was no flood as described here. And there was no Noah either. A few thousand years before the birth of Christ there was an extraordinary flood in the world and mention of it will be found not just in the Jewish Bible but also in the books of other ancient peoples, such as Greeks, Chaldees and Hindus. But no matter how great the flood it could not have inundated the whole earth. Well, the low lands were flooded, of course, but the mountains were not, I'm positive. Read this book if you must, but don't believe too much in what it says. "

Lydi's tears started pouring again, she turned away and suddenly broke into such loud sobs that Kostia started and stood up in confusion.

" I want to go home, " Lydia sobbed . "To Daddy and nanny. "

Sasha also began to cry. Kostia went up stairs. To his rooms and called Yulia Sergeevna on the telephone. "

In the above citation

At his rough and ignorant remarks the both innocent girls ran crying bitterly remembering their

dead mother. The mystery behind this story is that instead of enhancing their innocent soul culture the teacher crushes it through his sarcastic comments. Chekhov gives a message to the whole world and especially to the Russian people that such hopeless teachers in large quantity are through out the world. If the commands of genius writers we do not apply in our conduct then throughout the world the soul culture of total man will be damaged and the society will be renegaded from genius persons and the total man upon this earth will be empty of the grandeur of manhood. In the absence of the above the man cannot understand the poetic modes in life and in him the blessing of susceptibility decreases at such level that he would not recipient the grandeur of any scripture and musical performances of life.

Upon this whole earth there is a long history of such disparity between the literature which should be read and which should be excluded or in the metaphysical system of life how they should be arranged properly. But instead of spreading the mysteries of geniuses they are generally ignored and the spurious writings make the response of soul culture very passive in life. Behind any community the main reason of its decline is this sham nourishment of the teachers to every type of youth. A student may be of any technical subject like doctors, engineering etc. but in the command of Chekhov it is also necessary for him to read philosophy, psychology, religion and geography that he may be in the image of a complete

man. "First life then it's expression. "Otherwise he is incomplete in his manhood and cannot bless even in his own profession satisfactorily to the concerned people. When the great scientist of the world Einstein had read the novel of Dostoevsky " The Brothers Cromozov" he felt after its study as if his total consciousness is broken like a glass into small portions. It is the responsibility of the scholars to understand this mystery and after it its application in the study of different types of literature.

The Sikh poet Puran Singh elaborates the above mystery in a most reasonable way that how to understand the mystery of a scripture which is needed most but it is approximately totally absent in the approach of modern scholars. With reference to the hymn of Guru Nanak Sahib in the ballad named " Asa Di Var "(Asa is a form of melody) from Sikh Scripture named " Shri Guru Granth Sahib" in which both the holy wrath and immense clemency are illuminated in such a convincing way from which we can imagine how to read and explain any scripture of the world in a most convincing and impressive way :

" The beauty of the following poem can be realized only when the mind of man is in a particular attitude towards the mystery of creation. Carlyle emphatically reminds us that when men were ignorant and primitive, they had consciously a right attitude towards this forever inexplicable, forever indescribable, forever unknowable mystery even though their

wonder was so ignorant. With the increase of knowledge of natural objects there must come a proportionately increased wonder in the human mind in its attitude towards the Mystery of Being, which is beyond knowledge. He reminds the modern world, in his own characteristic way, of the great merit of wonder, when he says, " The man who cannot wonder, who does not habitually wonder (and worship) , were he President Of Innumerable Royal Societies and carried the whole Mecanique Celeste, and Hegel's philosophy and the epitome of all laboratories and observations with their results in a single head-is but a pair of spectacles behind which there is no eye' - Guru Nanak impresses the ancient wonder on the modern mind in the following exquisite Hymn whose true rhythm lies in the eyes of vision. " Sound is vision.

.....

I have already given an indication in previous reference that any scripture we cannot understand through any intellectual effort but through susceptibility with the sport of wonder only. As Mary Magdeline was emancipated with the touch of Jesus Christ only through " word in flesh" not through any knowledge but through susceptibility only. As the maidens of Philistine recipient through a glimpse of susceptibility Jesus Christ as a prophet when they are totally unlettered. What is the mystery behind it? Only the elite geniuses of the world can unfold this mystery. But generally with these elite geniuses is also

journeying the counterfeit literature which always impedes the needed geniuses throughout centuries.

As for the mystery of above wonder is concerned Shakespeare in all his plays approximately tries to attach man with this primordial grandeur of Wonder in different modes of his unsurpassable genius. In his play " The Tempest " I think this miracle of wonder is still untouched in countless approaches of critics. Here Prospero is worldly prudent personality which with the magic of his power he holds the primordial spirits to gain his lost kingdom. There is not any other purpose of him behind this whole play. The exhausted humanity of total kingdom cannot achieve its lost kingdom without the nearness of primeval freshness. But the approach of worldly people toward it is related with still worldly benefit.

After achieving the kingdom Prospero returns with his total people of the court making free the prisoned spirits of the island. Here the main point which Shakespeare needs to unfold is this that the civilians of the court are totally separated from the language of ancient gods which is in melody the tongue of whole universe. When the servicemen of the court are sleeping near Caliban who is outwardly rough but inwardly complete they are trembling with fear hearing the musical sounds of night but this is the language of Caliban which is united with the collective completeness of universe not the languages of tribes as we see the civilians of the court which is

disconnected from music totally with the passage of time : Be not afear'd; the isle is full of noises,

Sounds and sweet airs, that give delight and hurt not. Sometimes a thousand wangling instruments

Will hum about my ears;and sometimes voices, That, if I then had waked after long sleep,

Will make me sleep again;and then, in dreaming, The clouds methought would open, and show riches

Ready to drop upon me;that, when I waked, I cried to dream again. (III, 2, 144-52)

Martin Lings understands this miracle of wonder and he confirms my above view point in his book " Shakespeare in the Light of Sacred Art " :

Wonderment is an essential characteristic of primordial man inasmuch as wondrousness is an essential quality of paradise which is his home.

Martin Lings in his approach to disclose the mysteries of Bible, Quran and other religions of the world always feels the nearness of this wonder consciously or unconsciously to make his mysteries believable and authentic.

Prospero does not desire to be a comrade of the owl and wolf ' like King Lear or the duke of the forest

of Arden but only to benefit from it with magics like an Indian Yogi. Maulana Rumi in his " Masnavi " in a most convincing way elaborates this difference of magic and miracle while magic is the act of worldly avarice and miracle is the divine power to bless humanity at needed time.

In Sikh Scripture " Shri Guru Granth Sahib " there is a revealed system of the above Wonder because it is in melody which can be unveiled only through the subtle approach of wonder. Our great poet Harinder Singh Mehboob is a poet of wonder and elaborates the mysteries of wonder in his prose in a most distinctive way. He also unfolds the secrets of the methodology of wonder in his published book that this arrangement of wonder is the ascending approach to unveil of any subtle system of rationalism which is the root of philosophy and very beautiful as for the secrets of mantle abstractions are concerned .

At the end I again appeal to the total governments of this world especially to America, Canada, Australia, England etc. and professors, scholars and research fellows of the universities of different countries of the world that they should study deeply the world religions, philosophy, history and the present political situations of different countries and they should announce it openly how to help and save the needed persons without any hesitation or imagined fear.

After some time I will write also upon Sikh soldiers who are just like gods in twentieth century but who are declared as terrorists/ugarwadis/atwadis ect. from our Hindu brothers and only from our selfish ruling chief minister S. Parkash Singh Badal, his beloved son Suksbir Singh Badal and a very small number of some other political leaders who are strongly tightened with him as the balloons are tightened with a stick. And they speak in their parrot like tongues always the talk of Respected Modi and others who associate him from even other political parties against Sikhs. The other majority of Sikh political leaders and total sharamni committee members excluding very small numbers like S. Avtar Singh Makkar only are inwardly against this hold of S Badal. In present political situation in Punjab the total community of Sikhs have rejected the ruling command of S. Parkash Singh Badal through the large and heavy assembly of Sarbat Khalsa which is their historical decision against S Parkash Singh Badal and he clearly knows it but he is fully confident about his safety of power through the secret response of Respected Modi and other associates of him unconditionally always with him. They will help only Badal Sahib because he suits them to crush the Sikhs mercilessly through massacre, drugs and maintaining them the committed Sikhs in jails with long dispassionate response in variety of types. For Hindu brothers to crush the Sikhs S. Parkash Singh like faithful Sikh is needed very much. For their such purpose there is not a single person which may be the substitute of faithful Badal.

Therefore they support him from every side even they respect him with special rewards and designations. The other political leaders and sharomni committee members are helpless to leave him. But they know this secret more than others. They understand their such historical humiliation under the reign of S. Parkash Singh Badal.

Therefore our ruling chief minister is fully confident that his political power will remain in his hold. Any Hindu chief minister cannot face the religious wrath of Sikhs at least in present situation. S. Parkash Singh Badal day and night speaks about the progress of Punjab when the Sikhs who have sported him in elections are now totally against him and upon that way they are murdered and sent to jails. The Sikh community have totally rejected this religious and political system which is in the control of S. Parkash Singh Badal.

At the end I again appeal to the above scholars of different areas that the caste system of Hindu community is a real curse for other communities in India as Christians, Boddhis, Muslims, Sikhs, Ravdalias and other different sects like them of low castes. Faxian/ Fa-Hien a Boddhi monk from China remained in India approximately from 399 to 414 to collect the authentic documents about Buddhism from there. At that time under the reign of Chanderagupta II, there was peace in the country, but still if any member of low caste as Dalits and Vaishs hears the enlightened

religious lessons of the Brahmins of highest caste then sometimes a melted lead is dropped in his ears that he may not hear it again. There is a symbolic story of Anton Chekhov " A Man Who Lives In The Shell ". The Hindu brothers live in this shell of caste system from its beginning of religious constitution. It is not easy for even prophets like Mahatma Buddha to exterminate it totally from Hindu blood which is deeply rooted in his total religious books.

The Hindu religious constitution is too much intellectual. If any prophet breaks it the Hindu will die and a new nation will incarnate like Buddha. But Buddha was only one prophet therefore it was not possible for him to break it permanently. Therefore Buddhism bloomed like the long stem of a lotus out of India in other neighbour countries. Even the great Islamic poet Dr. Iqbal knows this secret and he writes in his poem " that the meditations of The Rishi Buddha could not break the necromancy of Brahmins. " Therefore the continuous revelations of ten Gurus and their continuous manifestations in life in horrible trials for continuity of two hundreds of years was needed to break the "shell " of caste system of Hinduism and from the blessings of the revelations of ten Gurus totally a new and spiritually enlightened Sikh Nation swelled from it. Therefore it is not in the capacity of Hindu brothers to tolerate this superior spiritually enlightened Sikh Nation which have its own independent spiritual constitution and also a ruling system of its own. Sikh Scripture/ Shri Guru Granth

Sahib is holy book of direct revelations and manifestations of ten Gurus and there are also assimilated in it some indirect not direct revelations of Bhagtas and bhats etc.

This mystery of direct and indirect revelations is unfolded only by our poet and writer Puran Singh and especially by Harinder Singh Mahboob in his third book of " Sehje Rachio Khalsa " and in his poetry and especially in his two complete epics upon our first Guru Nanak Sahib and ten/ the last Guru Gobind Singh and one incomplete epic only upon second guru Angad Sahib who also carved the alphabets of Sikh Scripture from his direct revelation like his hymns of Sikh Scripture. It is totally a new miracle upon this earth as for the alphabets of Punjabi Script are concerned to maintain the sanctity of this holy book and even the identity of Punjabi Sufi poetry and Kisa poetry which is the previous product from adopting its real shape of alphabets.

All such mysteries behind Sikh religion need some time to unfold it in a most authentic way. The Sikhs respect all religions and their different communities unconditionally. They want only safety of their religious grace and dignity only from Hindu brothers. Respected scholars please wait for some tome. I have received some papers and books from different scholars of the world upon the primeval grace of religions and also some others very interesting for my inspiration. But I will write about

those after three years at least. Now I am very busy in my further translation of remaining books of Harinder Singh Mehboob.

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